Written, fragment by fragment, throughout the course of fifteen centuries, under different states of society, and in different languages, by persons of the most opposite tempers, talents, and conditions, learned and unlearned, prince and peasant, bond and free: cast into every form of instructive composition and good writing, history, prophecy, poetry, allegory, emblematic representation, judicious interpretation, literal statement, precept, example, proverbs, disquisition, epistle, sermon, prayer—in short, all rational shapes of human discourse: and treating, moreover, of subjects not obvious, but most difficult: its authors are not found, like other writers, contradicting one another upon the most ordinary matters of fact and opinion, but are at harmony upon the whole of their sublime and momentous scheme."*

In the language now quoted, reference is made to one of the most convincing of the self-evidencing truths of that Word, which carries within itself its own credibility, and is visible in its own light. We have an example in the thoroughly consistent representation given of the character of God. It is the same God exhibited under the patriarchal, the Jewish, and the Christian dispensations. Except in the degree of development, there is no difference between God as revealed in Eden, on Sinai, and on Calvary—between God as exhibited in the books of Moses, and as exhibited so many centuries later in the writings of Paul and John. In the garden, we have the lawgiver, and we have indications, too, of the Saviour. On Mount Sinai there is the same combination of awful justice and condescending mercy. In the mysterious transactions on Calvary, there is an awful forsaking and a fearful darkness, emblematic of the righteousness and indignation of God, as there is also a melting tenderness in the words of our Lord breathing forgiveness and love, and telling of an opened paradise. The first book

shows to us, near its commencement, a worshipper offering a lamb in sacrifice, and the last discloses a lamb as it had been slain, in the midst of the throne of God. To Moses he reveals himself as Jehovah, the Lord God, "merciful and gracious, long-suffering, and abundant in goodness and truth. . . . and that will by no means clear the guilty." Paul speaks of him as "just, and yet the justifier of the ungodly;" and John, as "faithful and just to forgive us our sins." Whence this harmony

* Discourse by Professor Maclagan.